Lessons from the War in

Chechnya

Shaykh Abū ʿUmar as-Sayf

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بسم الله الرحمن الرحيم

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Publisher's Foreword

In the name of Allāh, the most Merciful and the especially Merciful. Allāh has blessed us with the required tools to translate this shining gem and make it accessible to the Muslims who seek to learn how the ummah can break from its shackles of humiliation and return to its former glory. O Muslim brother and sister who is reading this; it is incumbent upon us to hold fast to the principles and lessons which the author mentions, for they are rooted in the Qurʾān and Sunnah. Most of the points the author brings up in this book, he usually supports it with a verse from the Qurʾān. Indeed, the author, Shaykh Abū ʿUmar as-Sayf (taqabalahullā), had much more wisdom and experience than many who speak about the ummah without an ounce of understanding of the realities due to his participation in the jihād in Chechnya. I ask Allāh to make this translation one of the means that will save me from the Hellfire, and also make it beneficial for Muslims. Any mistake is from the translator and Shayṭān, and Allāh and his Messenger (ṣallallāhu ʿalayhi wa salam) are free from it. And may peace and blessings be upon Muḥammad.

Shaykh Abū ʿUmar as-Sayf

He is Abū ʿUmar Muḥammad bin ʿAbdullāh bin Sayf al-Jābir from the clan of Āl Būʿīnīn. He was born in the village of al-Qayṣūmah, located in the south of the Kingdom of Saudi Arabia in the year 1390 AH (1970 CE), and he grew up there. Since his childhood, he was beloved and known by those around him. He married two wives and had three sons from the first and one son from the second. During his youth; he loved sports, especially football (soccer). He organized local leagues for the youth of al-Qayṣūmah and was usually the team captain. Like many young people, he also listened to music. His religious transformation began after he listened to some cassette tapes. Later he found the book al-Jawāb al-Kāfī in the family library, which had been left by his grandfather Shaykh Sayf, who had been the mayor of al-Qayṣūmah and had memorized the Qurʾān. The book deeply affected him. It focuses on explaining the consequences of sins, and readers often feel a strong barrier between themselves and sin after reading it. He began giving lessons in mosques based on summaries of the book. After that he started searching libraries for the works of Ibn Qayyim al-Jawziyya, reading al-Wābil aṣ-Ṣayyib, Madārij as-Sālikīn, and Ṭarīq al-Hijratayn. He loved the last book especially and reportedly read it more than twenty times, nearly memorizing it. His involvement in jihād began in 1406 AH (1986 CE) after finishing high school, when he traveled to Afghanistan to prepare for jihād and stayed there for about a year. During that time he met Shaykh ʿAbdullah ʿAzzām (taqabahullāh). He later returned to Saudi Arabia briefly and then went back to Afghanistan

again, spending over a year at the Logar front, where he combined preaching, teaching, and fighting. After returning from his second trip, he continued supporting the conflict by collecting donations. Later he decided to deepen his academic knowledge and enrolled at Imām Muḥammad ibn Saʿūd Islamic University, graduating with highest honors. He declined a judicial position and preferred teaching in religious institutes. After receiving an appointment in 1416 AH (1996 CE), he left Saudi Arabia for Chechnya. He had memorized the Qurʾān, Saḥīḥ al-Bukhārī, and Saḥīḥ Muslim, among others. He also studied with Shaykh ibn al-ʿUthaymīn while living in ʿUnayzah. In 1417 AH (1996 CE) he traveled to Chechnya during the First Chechen War, about three months before Russian forces withdrew. At first he joined training camps and kept a low profile, preferring not to publicize himself. Eventually the commander Abū al-Walīd recognized him from Afghanistan and introduced him to the leaders of the camps. Amīr Ibn al-Khaṭṭāb (taqabalahullāh) appointed Abū ʿUmar as-Sayf as head of the Sharīʿah courts in Chechnya. Together with Khaṭṭāb and Abū al-Walīd, they formed what was described as a leadership triangle among Arab fighters in Chechnya. After the deaths of Khaṭṭāb and Abū al-Walīd, he became the leader of Arab fighters in Chechnya. He was wounded multiple times in combat and survived several assassination attempts. He was described as modest and soft-spoken, devoted to worship and dhikr of Allāh, known for night prayers, intelligent, and cautious in issuing fatāwā. He was respected by commanders and fighters alike. In Shawwal of 1426 AH (2005 CE), Russian forces surrounded his house in

the outskirts of Khasavyurt in Dagestan. After he resisted the assault, the attackers used rocket-propelled weapons, destroying the house completely. He was killed along with three members of his personal guard.[1]

[1] Taken from an article detailing the life of Shaykh Abū ʿUmar as-Sayf, posted on the well-known minbar at-tawḥīd wal-jihād website.

Jihād and the Honor of the Ummah

Jihād and honor are two inseparable counterparts, just as abandoning jihād and the humiliation of the ummah by the enemies gathering and plundering its resources are two inseparable counterparts. Indeed, the humiliation of the ummah is a punishment from Allāh. This humiliation is not because the kuffār are stronger than the Muslims and larger in number; rather, it is because of the Muslims relying on this dunyā (worldly-life) alone, immersing themselves into prohibited matters, and abandoning jihād in the path of Allāh. Ponder upon the Prophet (ṣallallāhu ʿalayhi wa salam)'s statement: "When you engage in ʿīnah (i.e., a type of usury), getting hold of the tails of the cows (i.e., getting busy with plowing and leaving jihād; feeling content with agriculture and neglecting jihād, Allāh will bring upon you humiliation and disgrace, which He will not lift from you until you return to your religion."[2] This ḥadīth perfectly portrays the dire state of this ummah; its preoccupation with the dunyā and consistent sinning, the consequence of which was punishment from Allāh by putting the ummah into the shackles of humiliation. And Allāh will not remove this humiliation until the ummah returns to its religion and the Sharīʿah of their Lord. There is no goodness nor happiness in this dunyā except this great religion which from its greatness and perfection of rulings which Allāh has legislated is jihād to prevent corruption in the earth.

For this, Allāh mentioned in His statement: **"And were it not that Allāh checks the people, some by means of**

[2] Abū Dāwūd (no. 3465)

others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned (i.e., praised).” (al-Ḥajj, 40) And He says: **“Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh knows, while you know not.”** (al-Baqarah, 216) Weakness among the ummah and abandoning jihād strengthens the enemies to plunder the resources of the ummah and occupy its lands. When weakness crept into the hearts of many Muslims - it caused them to love dunyā and dislike fighting. Because of this, their enemies attacked them from all directions, taking their resources and lands, and subjected them to severe torment. The Prophet (ṣallallāhu ʿalayhi wa salam) said: “The nations will soon summon one another to attack you as people when eating invite others to share their dish.” Someone asked him: “Will that be because of our small numbers at that time?” He (ṣallallāhu ʿalayhi wa salam) replied: “No, you will be numerous at that time, but you will be scum and rubbish like that carried down by a torrent, and Allāh will take fear of you from the breasts of your enemy and cast weakness into your hearts.” Someone asked: “What is weakness O Messenger of Allāh?” He (ṣallallāhu ʿalayhi wa salam) replied: “Love of the dunyā and dislike of death.”[3] And in another narration reported by Aḥmad the Prophet (ṣallallāhu ʿalayhi wa salam) says weakness is: “Love of dunyā and dislike of fighting.” What is indicated from these

[3] Abū Dāwūd (no. 4297)

aḥādith is that weakness which has been cast into the heart of the Muslims is a punishment from Allāh because of the ummah's attachment to the dunyā, abandonment of carrying the message, and abandonment of jihād in the path of Allāh. Not because the kuffār surpassed them in numbers and weapons. The Islamic ummah possesses the causes of victory, but does not act upon them or fulfil them as they should be fulfilled. Victory is but from Allāh, He says: **"If Allāh helps you, none can defeat you. But if He denies you help, then who else can help you? So in Allāh let the believers put their trust."** (Āl ʿImrān, 160) And He says: **"Victory comes but from Allāh."** (al-Anfāl, 10) Indeed, Allāh has promised us victory if we fulfil the causes of victory as they should be fulfilled, the causes which are supporting the religion of Allāh and ruling by His law within ourselves, our families, and in all aspects of our lives. Allāh says: **"O you who have believed, if you support Allāh, He will support you and plant firmly your feet."** (Muḥammad, 7) And He says: **"Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand."** (Ghāfir, 51) And He says: **"O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life."** (al-Anfāl, 24) Thus, if we establish the law of Allāh within ourselves as He has commanded, then what our Lord has promised us of victory and establishment would come. Allāh says: **"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant**

them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me." (an-Nūr, 55)

The Nobility of the Objective

Allāh says: **"Say: 'Do you await for us except one of the two best things (i.e., martyrdom or victory) while we await for you that Allāh will afflict you with punishment from Himself or at our hands? So wait; indeed we, along with you, are waiting.'"** (at-Tawbah, 52) Indeed, jihād has an objective, and it is to make the word of Allāh the highest. This objective cannot be pursued, nor can one remain patient through the hardships it contains, except by those men who are truthful to the covenant they made with Allāh, as He says about them: **"Among the believers are men true to what they promised Allāh. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration."** (al-Aḥzāb, 23) Their covenant with Allāh was that they would remain patient and steadfast on the path of making His word the highest, and not turning away from jihād, Allāh says about this covenant: **"And they had already promised Allāh before not to turn their backs (i.e., flee). And ever is the promise to Allāh (that about which one will be) questioned. Say, [O Muḥammad]: 'Never will fleeing benefit you if you should flee from death or killing; and then [if you did], you would not be given enjoyment [of life] except for a little.'"** (al-Aḥzāb, 15-16) Thus, the objective is to make the word of Allāh the highest through jihād in His path until we attain either victory or martyrdom. There is no third alternative, just as Allāh says: **"So let those**

fight in the cause of Allāh who sell the life of this world for the Hereafter. And he who fights in the cause of Allāh and is killed or achieves victory - We will bestow upon him a great reward." (an-Nisāʾ, 74) The sincere Muslim does not surrender or weaken no matter how much the hardships increase against him, no matter how many enemies gather against him, regardless of the burdens, sacrifices, or calamities he endures on this path, just as Allāh says: **"And how many a prophet [fought in battle and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allāh, nor did they weaken or submit. And Allāh loves the steadfast."** (Āl ʿImrān, 146) And He says: **"And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allāh that which they expect not. And Allāh is ever Knowing and Wise."** (an-Nisāʾ, 104)

I have seen the determination, firmness and patience of the mujāhidīn during the jihād in Chechnya who did not weaken or surrender to the Russian forces, praise be to Allāh. The oppressive and aggressive Russian forces used all of their weapons and ammunition, deployed massive numbers of soldiers, police, and intelligence agents, destroyed villages, looted them, killed their innocents, and violated their sanctities, yet they could not weaken the mujāhidīn or break their determination. The mujāhidīn did not weaken or get discouraged. They stood firm as heroes

and engaged the kuffār when battle came, asking their Lord for one of the two best outcomes: victory or martyrdom. They inflicted heavy losses on the Russian forces in both their equipment and manpower. Over the course of ten months, more than 10,500 Russian soldiers were killed or wounded, according to one of their senior commanders. Although this is not the real toll, as the Russian Government is known to hide and minimise its losses, even this figure is a crushing defeat and a devastating blow to a state considered to be the second most powerful in the world. This lesson in sacrifice and determination in pursuing the goal until victory or martyrdom, written in blood by the fighters in Chechnya, stands as a lofty beacon and a shining example that the ummah should follow in supporting its religion and reclaiming its occupied lands such as Palestine and elsewhere. And Allāh prevails over His affair, but most people do not know.

The Palestinian Cause and al-Masjid al-Aqṣā

The West, particularly America and Britain, have been able to back their Jewish allies in occupying Palestine and al-Masjid al-Aqṣā during years of the ummah's heedlessness They were successful in establishing the Jewish state, to which Jews flock to from all over the world. And the Western media continues to portray this Jewish state as magnificent and elegant, elevate its strength and status, and brand anyone who strives or stands against it as a "terrorist," so that the weak ones may stray from striving against it or even thinking about doing so. With the support of America, a state that spreads terror across Muslim lands, it acquired nuclear weapons placed in the heart of this ummah to intimidate and frighten it from challenging Israel. The situation worsened, with the decline of Islamic governments within the American-Zionist plan that calls for recognizing Israel in exchange for a small fragment of land, entrusted to an authority assigned by Jews and Christians to suppress the intifāḍah and the jihād in Palestine, divide the Muslim ranks, and turn some against others. All of these efforts by the West and Jews are to take the jihādī spirit from the Palestinian people. The Jew's control over the land and the holy sites in Palestine should not weaken the resolve of Muslims to hold fast to their rights and to continue their jihād with their lives and their wealth to resist the occupation and destroy it in the holy land. The need to begin a new phase of armed struggle, through guerrilla warfare, mine warfare, and martyrdom operations, stems from the following reasons:

FIRSTLY: The land of Palestine is a blessed land in which resides the first qiblah, al-Masjid al-Aqṣā. It is the third holiest mosque after al-Masjid al-Ḥarām and al-Masjid an-Nabawī, one prayer in it equates to five hundred prayers in other mosques except al-Masjid al-Ḥarām and al-Masjid an-Nabawī. And al-Masjid al-Aqṣā is the site of the Prophet (ṣallallāhu ʿalayhi wa salam)'s Night Journey, as Allāh says: **"Exalted is He who took His Servant by night from al-Masjid al-Ḥarām to al-Masjid al-Aqṣā, whose surroundings We have blessed, to show him of Our signs."** (al-Isrāʾ, 1) Thus, the case of al-Masjid al-Aqṣā and Palestine are a case of ʿAqīdah and religion which the ummah cannot compromise, for if they compromise it - they have compromised our religion.

SECONDLY: Allāh has granted the Arabs certain virtues, such as making the Qurʾān their language, making the Prophet (ṣallallāhu ʿalayhi wa salam) from them, as He says: **"Indeed, We have made it an Arabic Qurʾān that you might understand."** (az-Zukhruf, 3) And He says: **"And thus We have revealed to you an Arabic Qurʾān that you may warn the Mother of Cities (i.e., Makkah) and those around it."** (ash-Shūrā, 7) And He says: **"Certainly did Allāh confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."** (Āl ʿImrān, 164) This mandates them to thank Allāh for His blessings upon them, to support His

religion, to wage jihād, and to defend its symbols and sanctities.

They are the most deserving among the Muslims to wage jihād against the Jews, as they directly face them and are the closest of Muslims to them geographically. The Jews have seized their land and expelled them from their homes. Allāh says: **"O you who have believed, fight against those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous."** (at-Tawbah, 123) Over the past two decades, many Islamic nations have strived and fought to defend their lands from occupation and they continue to do so, offering great sacrifices, blood, and martyrs in Afghanistan, Bosnia, Chechnya, Kashmir, the Philippines, and elsewhere from the Muslim lands. It is time for the Arabs to follow the example of their brothers, returning to their lost glory. For they are the ones who conveyed this eternal religion to the other nations. Thus, they must be competing with the other nations in holding fast to it, they must be the foremost to adhere to its commands, striving for its victory. They must know and acknowledge Allāh's blessing upon them, not disbelieve in it.

THIRDLY: The Jews are a people of cowardice, inferiority and weakness. Powerful weapons and heavy armored vehicles do not benefit an army if their hearts are weak, demoralized and fragmented. Allāh says about them: **"And you will surely find them the most greedy of people for life - [even] more than those who associate**

others with Allāh. One of them wishes that he could be granted life a thousand years." (al-Baqarah, 96) And He says: **"It is He who expelled the ones who disbelieved among the People of the Scripture from their homes at the first gathering. You did not think they would leave, and they thought that their fortresses would protect them from Allāh; but [the decree of] Allāh came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers. So take warning, O people of vision."** (al-Ḥashr, 2) And He says: **"They will not fight you all except within fortified cities or from behind walls. Their violence (i.e., enmity) among themselves is severe. You think they are together, but their hearts are diverse."** (al-Ḥashr, 14) And He says: **"And if those [Makkans] who disbelieve had fought you, they would have turned their backs [in flight]. Then they would not find a protector or a helper. [This is] the established way of Allāh which has occurred before. And never will you find in the way of Allāh any change."** (al-Fatḥ, 22-23) The reason the Arab armies were unable to defeat the Jewish army was because they fought under the banner of nationalism, and they did not fight to make the word of Allāh the highest. How could they have fought to make the word of Allāh the highest when they reject His Sharīʿah, excluded it from governance, and fought anyone who called for its implementation? Allāh has promised us victory if we support His religion. He says: **"O**

you who have believed, if you support Allāh, He will support you and plant firmly your feet." (Muḥammad, 7) And He says: **"And were it not that Allāh checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allāh is much mentioned (i.e., praised). [And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters."** (al-Ḥajj, 40-41) Certainly, the Jews have succeeded in distancing Islām from its battle with the Arab armies. That is because the Jews know very well that Islām is the source of honor and glory for the ummah and its true motivating strength in confronting enemies. It is the force that transforms death into a life that souls long for and for which lives are willingly sacrificed, as Allāh says: **"And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision."** (Āl ʿImrān, 169) The Jews are incapable of preventing a guerilla insurgency in the lands of Palestine waged by Ahl us-Sunnah wal-Jamāʿah. They were the same people as those who were incapable of preventing a guerrilla insurgency waged by a small group of Rāfiḍah in a small strip of land about twenty kilometers wide in southern Lebanon.

FOURTHLY: The Islamic Ṣaḥwah (awakening) which has spread throughout the Islamic world, established itself

across Muslim regions and illuminated in Jerusalem, is considered a striking force which directs the ummah's power. Its scholars and leaders guide the Muslims in their war against the aggressive occupation. By the grace of Allāh, this blessed Ṣaḥwah was able to inflict a major defeat upon the Russians in Afghanistan and Chechnya and today it confronts with strength and steadfastness the Russian forces in their second war in Chechnya for several years, despite the fact that Russian forces are more numerous and better equipped than the Jews. Therefore, the mujāhidīn in Palestine must continue their jihād, their path to glory and elevation in this dunyā and ākhirah (afterlife). And they must prepare fully for war, be patient and remain firm, and be certain of Allāh's promise and His victory: **"And Allāh is predominant over His affair, but most of the people do not know."** (Yūsuf, 21)

Seeking Martyrdom

Whoever seeks martyrdom is granted life in two abodes: in dunyā and ākhirah. As for dunyā, he is granted a life of guidance, glory and victory, as Allāh says: **"O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life."** (al-Anfāl, 24) This verse refers to jihād, through which honorable and righteous life is attained, and this is one of the interpretations of the verse. As for ākhirah, he is granted an eternal abode of bliss, as Allāh says: **"And never think of those who have been killed in the cause of Allāh as dead. Rather, they are alive with their Lord, receiving provision."** (Āl ʿImrān, 169) Requesting martyrdom from Allāh, wishing for it, and exposing oneself to it is from the righteous deeds encouraged by Islām, as Allāh says: **"And you had certainly wished for death (i.e., martyrdom) before you encountered it, and you have [now] seen it [before you] while you were looking on."** (Āl ʿImrān, 143) And the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Whoever asks Allāh for martyrdom with sincerity will be granted the rank of one even if he died on his own bed."[4] And he (ṣallallāhu ʿalayhi wa salam) said: "Of the men - he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allāh, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected."[5] And Imām al-Bukhārī (raḥimahullāh) said in his Ṣaḥīḥ: "Chapter

[4] Ṣaḥīḥ Muslim (no. 1909)
[5] Ṣaḥīḥ Muslim (no. 1899)

- Wishing for Martyrdom," and he mentioned the ḥadīth narrated by Abū Hurayrah (raḍiyallāhu ʿanhu) wherein the Prophet (ṣallallāhu ʿalayhi wa salam) said: "By Him in Whose Hands my life is! Were it not for some men amongst the believers who dislike to be left behind me and whom I cannot provide with means of conveyance, I would certainly never remain behind any army-unit setting out in Allāh's Cause. By Him in Whose Hands my life is! I would love to be martyred in Allāh's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred."[6] He then relates the ḥadīth from Anas ibn Mālik (raḍiyallāhu ʿanhu): "The Prophet (ṣallallāhu ʿalayhi wa salam) delivered a sermon and said: 'Zayd took the flag and was martyred, and then Jaʿfar took the flag and was martyred, and then ʿAbdullāh bin Rawāḥah took the flag and was martyred too, and then Khālid bin al-Walīd took the flag though he was not appointed as a commander and Allāh made him victorious.' The Prophet (ṣallallāhu ʿalayhi wa salam) further added: 'It would not please us to have them with us.' Ayyūb, one of the ruwāt, said: 'Or he (the Prophet) said: 'It would not please them to be with us.'"[7] The Prophet (ṣallallāhu ʿalayhi wa salam) said that it would not please them to be with us because they saw such bliss and honor that nothing would make them wish to return to this world except to be killed in the path of Allāh once more, as it has been reported from Anas (raḍiyallāhu ʿanhu) who said the Prophet (ṣallallāhu ʿalayhi wa salam) said: "Nobody who enters Paradise likes to go back to the world even if he

[6] Ṣaḥīḥ al-Bukhārī (no. 2797)
[7] Ṣaḥīḥ al-Bukhārī (no. 2798)

got everything on the earth, except a mujāhid who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allāh)."[8] Tirmidhī narrated, saying it is fair, from Jābir (raḍiyallāhu ʿanhu) who said the Prophet (ṣallallāhu ʿalayhi wa salam) said to him: "Shall I not inform you of what Allāh said to your father? He said: '[O My slave!] Do you wish that I give you anything?' He said: 'O Lord! Give me life so that I may fight for You a second time.'"[9] When the Ṣaḥābah sought martyrdom in the path of Allāh; they had become fully convinced that they had attained the greatest triumph, to the point that a Ṣaḥābī said at the moment of his martyrdom: "I have won, by the Lord of the Kaʿbah!" Indeed, they attained a noble life in this dunyā and ākhirah, they showed others guidance and were guided, conquered nations, and turned servants from worshipping the created to worshipping the Creator. There is no rectification for this ummah except through returning to the Straight Path upon which the Prophet (ṣallallāhu ʿalayhi wa salam) and the Ṣaḥābah (raḍiyallāhu ʿanhum) walked. And that is the path of detachment from this dunyā and its adornments, along with sincere desire for what Allāh has prepared for His righteous servants of everlasting bliss. This sincere desire is manifested through fearing Allāh, striving in His path, longing and asking for martyrdom, and being truthful in seeking it. Weakness only appeared in the ummah due to its love of dunyā and dislike of killing and fighting in the path of Allāh. So many of our circumstances became corrupted, and the kuffār became dominant in our land, seizing its holy

[8] Ṣaḥīḥ al-Bukhārī (no. 2817) and Ṣaḥīḥ Muslim (no. 1877)
[9] Tirmidhī (no. 3010)

sites and plundering its resources. And facing this bitter reality, the Ṣaḥwah must take steps in calling the ummah to the mandation of jihād in the path of Allāh, and this is embodied by a jihādī education and upbringing of our youth, encouraging people towards jihād and martyrdom in the path of Allāh, inspiring them with deeds, speeches, writings, and actions, and encouraging them to rush to strong battles with the enemies of Allāh in Palestine and the other occupied Muslim lands. It is essential for us to understand the nature of war and to accept its realities: - war is war, and it inevitably involves pain, wounds, bloodshed, and martyrs. Yet these are sacrifices and losses whose value Allāh will not let go to waste, and their results will manifest. Its results will even appear in dunyā with victory and establishment in the land, and more importantly so, it guarantees a safe ākhirah with a great reward, as Allāh says: **"And if Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered jihād] to test some of you by means of others. And those who are killed in the cause of Allāh - never will He waste their deeds."** (Muḥammad, 4) Meaning: their martyrdom will not be void; rather, its results will appear in both dunyā and ākhirah.

The Reality of "Terrorism"

Of the terms that the kuffār have recently used and introduced is "terrorism." And it has been used against the ummah, particularly by the Christian and Jewish media outlets, as well as Arab media outlets, which often repeat what Jews and Christians say in their own media. This term became widespread and is repeated on the tongues of general people due to the media's repetition and heavy focus on this ambiguous term, in which no distinction is made between truth and falsehood. Therefore, it was necessary to clarify for the ummah the reality of "terrorism" and its meaning according to Jews, Christians, and hypocrites, as well as the objectives they pursue behind this word. Likewise, it is essential to clarify the meaning of terrorism in the Sharīʿah and its limits, which must not be exceeded, so that the ummah has a clear understanding of this concept and clearly sees the difference between terrorism in the Sharīʿah and the terrorism claimed by Western media among Muslims. For Jews and Christians, terrorism is the use of violence and force against their interests or the interests of allied states. According to their definition, they are allowed to occupy Muslim lands, seize its holy sites, plunder its resources, corrupt their countries, abolish their Sharīʿah, and replace it with secular Christian laws. And according to the definition of the Jews and Christians, Muslims are expected to face this aggression with submission and humiliation. If Muslims attempt to defend their lands and holy sites in Palestine, Chechnya, or

elsewhere, they are shouted at and labeled as "terrorists" in their media outlets. As a result, this word has become a sword raised over the necks of Muslims, instilling fear and terror, to the point that many in the ummah have been terrified of being accused of terrorism, preventing them from jihād in the path of Allāh. Just as Pharaoh and his magicians terrified the people with their magic and frightened them, **"And they terrified them with great magic"** (al-Aʿrāf, 116) So too has the media scared the nation with its deceptive rhetoric. Allāh says: **"And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent. And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it (i.e., deceptive speech) and that they will be satisfied with it and that they will commit that which they are committing. [Say]: 'Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Qurʾān explained in detail?' And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing. And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but misjudging."**

(al-Anʿām, 112-116) Shaykh al-ʿAllāmah ʿAbd ur-Raḥmān as-Saʿdī (raḥimahullāh) comments: "Meaning: they beautify the matters of falsehood they call to for one another, they embellish it with expressions until they give it the best image, to deceive the foolish and lead the ignorant who do not understand the realities and meanings. Instead, they are captivated by the embellished words and disguised expressions, believing falsehood to be truth and truth to be falsehood. **'And so they incline to it,'** meaning: that is their hearts, **'the hearts of those who do not believe in the Hereafter,'** are inclined to embellished speech. Their disbelief in the Hereafter and their faulty reasoning lead them to that (i.e., incline to false embellished speech). **'And so that they may be pleased with it'** after they have listened to it; first, they hear it; then, when they incline toward it and see those pleasing expressions, they accept it. It becomes beautified in their hearts and it becomes a firmly established belief and an inherent trait within them. From this arises that they commit acts and speak words corresponding to those beliefs, they engage in falsehood in both speech and action, as required by those repulsive beliefs."[10] Under the pretext of combating terrorism, the Chechen people are being exterminated, honor is violated, homes are looted and destroyed, and more than two hundred thousand are displaced from their homes. Innocent men, elders, children, and women are tortured, killed, and subjected to abuse. Thousands of men and women are imprisoned, and in most cases they become disabled due to the severity of the torture. They are only

[10] Tafsīr as-Saʿdī (pg. 269)

released upon paying a ransom to one of the Russian military units competing in the prisoner trade. And under the pretext of combating terrorism, civilian's homes are burned, their owners are killed and abused, and their livestock is slaughtered under the claim that these homes had sheltered some mujāhidīn. Villages are bombed, and innocent people, including elders, women, and children, fall as dead or wounded because the mujāhidīn carried out operations against Russian forces near these villages. Under the same pretext of combating terrorism in Chechnya, mosques are demolished and their bricks are taken for use by the Russians and the hypocrites. Every day, this organized crime and terrorism is repeated in the name of fighting terrorism. Just like Chechnya; Palestine and other Muslim lands are transgressed upon, and the label of "terrorism" is used to fight the mujāhidīn, rally global powers and media against them, and to deter Muslims from the duty of jihād. As for the legislated form of terrorism, it is what the Islamic Sharīʿah has came with - terrorizing the enemies of Allāh and the Muslims from the aggressing kuffār and hypocrites. In Islām, killing the elderly, women, and children of the kuffār is not permitted. Allāh says: **"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy and others besides them whom you do not know [but] whom Allāh knows. And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged."** (al-Anfāl, 60) Allāh has commanded the preparation of equipment and resources

according to one's ability and capacity to terrorize the kuffār and hypocrites whose exact number or nature we do not know. Allāh has made the terrorizing of Allāh's enemies a reason for the command of preparation, and this varies according to time and place. For every era, there are appropriate weapons and means of power that terrify and frighten the enemies. Every weapon that causes fear and terror in the enemy is included in this obligation. The ummah is commanded to prepare and acquire them, and this includes all land, air, and naval weapons, as well as Nuclear Weapons and others. So just as Israel and the other disbelieving nations terrify and frighten the Muslims with destructive weapons, such as the Nuclear Weapon; like that, the ummah is commanded with acquiring the means of strength and to hasten toward them according to its ability, and to spend wealth in obtaining strength and preparing the necessary equipment. For this, Allāh ended the verse about the legislated form of terrorism which we mentioned with encouragement of spending in the path of Allāh: **"And whatever you spend in the cause of Allāh will be fully repaid to you, and you will not be wronged."** (al-Anfāl, 60)

The Palestinian People and the Path to Victory

The truth that must be firmly established in the hearts of the Muslims in Palestine is that victory is from none but Allāh, and that Allāh is capable of everything, and that He is capable of erasing the kuffār and suppressing their evil. Allāh is only delaying them so they may increase in wrongdoing and the believers be afflicted through them, by which the truthful mujāhid will be clearly distinguished from the lying hypocrite. These are the truths which the holy Qurʾān has repeatedly mentioned to establish it in the hearts of the Muslims, just as Allāh says: **"If Allāh should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allāh let the believers rely."** (Āl ʿImrān, 160) And He says: **"Victory is not but from Allāh."** (al-Anfāl, 10) And He says: **"If Allāh had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others."** (Muḥammad, 4) Indeed, Allāh has promised His servants with victory and a foothold in the land if they respond to His call with faith and righteous deeds. This is a response to Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam), and it is true victory which precedes victory on the battlefield. True victory is conquering our nafs (soul) and desires, and striving against our nafs with firmness upon the obedience of Allāh, the Prophet (ṣallallāhu ʿalayhi wa salam) said: "The mujāhid is the one who strives against his nafs for

Allāh."[11] Thus, if the Muslims were victorious in Palestine and the other Muslim lands - it would be because of their steadfastness, piety, and unity upon obeying Allāh and His Messenger (ṣallallāhu ʿalayhi wa salam), for which Allāh will grant them victory on the battlefield. If the Muslims strived in the path of Allāh with truth jihād, took hold of the means of strength, and prepared against their enemy whatever they could, they would achieve victory as Allāh has promised in His statement: **"Incumbent upon Us was support of the believers."** (ar-Rūm, 47) And He says: **"Indeed, We will support Our messengers and those who believe during the life of this world and on the Day when the witnesses will stand."** (Ghāfir, 51) And He says: **"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."** (an-Nūr, 55) This is the reality which was absent from the Arab governments during their battle with the Jews, they sought victory through disobedience of Allāh, fighting His Sharīʿah and servants, all for the sake of nationalism or patriotism. Thus, they were forsaken by Allāh for their sins, just as Allāh says: **"And whatever**

[11] at-Tirmidhī (no. 1621)

strikes you of disaster - it is for what your hands have earned; but He pardons much." (ash-Shūrā, 30) And He says: **"Why [is it that] when a [single] disaster struck you [on the day of Uḥud], although you had struck [the enemy in the battle of Badr] with one twice as great, you said: 'From where is this?' Say: 'It is from yourselves [i.e., due to your sin].'"** (Āl ʿImrān, 165) And He says: **"Indeed, those of you who turned back on the day the two armies met [at Uḥud] - it was Satan who caused them to slip because of some [blame] they had earned."** (Āl ʿImrān, 155) And He says: **"What comes to you of good is from Allāh, but what comes to you of evil, [O man], is from yourself."** (an-Nisāʾ, 79) With contemplation upon Allāh's words, it becomes clear that attachment to governments whose hands are stained with disobedience to Allāh, who avert from His path, and who take upon themselves the protection of the borders of the state of Israel, while pretending to weep over Palestine, such as the Egyptian and Jordanian regimes and others, is a grave error that must be avoided and shunned. We very well know that the path to purifying Palestine and al-Masjid al-Aqṣā from the Jews is through fulfilling what Allāh has mandated upon us in a situation like this - that is jihād of the kuffār with our lives and wealths if they occupied a Muslim nation. Thus, incumbent upon the mujāhidīn in Palestine is to tread upon this path to purify Palestine, trust Allāh's promise, rely upon Him, prepare the appropriate means, and escalate the strength of confrontation through martyrdom operations and the warfare of ambushes and

mines. It is also obligatory upon the Muslim masses to support their brothers in Palestine with their lives, wealth, speech, duʿāʾ, qunūt, and by bringing in weapons through any route whether by land or sea. If the mujāhidīn fulfill the conditions for victory and fear Allāh as much as they can, then Allāh will fulfill for them what He promised them of victory and establishment: **"And that day the believers will rejoice in the victory of Allāh. He gives victory to whom He wills, and He is Exalted in Might, the Merciful."** (ar-Rūm, 4-5)

And may Allāh send peace and blessings upon our Prophet Muḥammad, and his family and companions.